

Agni Yoga: Senzar

by Iamlichus

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Abstract

Senzar is a mysterious sacred language of the adepts all over the world initiated into the so-called Ageless Wisdom (also known as the Secret Doctrine). The present e-book provides a bibliographic survey of existing publications on Senzar and furnishes a large number of Senzar words gathered from Agni Yoga materials, primarily from Helena Roerich's notebooks. This gives a fair idea of Senzar as a live spoken language of adepts.

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The Nature of Senzar

Helena Blavatsky often referred in her Theosophical writings to *Senzar*, a mysterious sacred language of the adepts all over the world initiated into the so-called Ageless Wisdom (also known as the Secret Doctrine). Since she provided little information about Senzar, several Theosophical authors tried to make sense of the little she had to say. Here is a reasonably complete bibliography of reference and research works that may be considered more or less reliable (commercial publications like Viktor Mykhaylov's *Mystery of Senzar* are not included):

Algeo, John (1988). *Senzar: The mystery of the mystery language*. London: Theosophical History Centre. Available online at https://www.theosophy.world/sites/default/files/ebooks/Algeo/thc-john_alegro-senzar_the-mystery_of_the_mystery_language-1988.pdf and <https://theohistory.org/thc/senzar-the-mystery-of-the-mystery-language/> . Retrieved March 1, 2022.

Algeo, John (2011). *Senzar: The mystery of the mystery language and the Theosophical Society seal*. <https://www.theosophyforward.com/theosophy/39-articles/theosophy/306-senzar-the-mystery-of-the-mystery-language-and-the-theosophical-society-seal> . Retrieved March 1, 2022.

Fergus, Jon W. (2020). *Research: On the etymology of Senzar*. <https://universaltheosophy.com/jwf/etymology-senzar/> . Retrieved March 1, 2022.

McDavid, Doss (1998). *Gematria, Senzar, and the Book of Dzyan. The Quest*, vol. 86, no. 9, September 1998, p. 4-12. Appended to this book.

McDavid, William Doss (2013). *Reading the book of knowledge*. Supplement to *Brahmavidya: The Adyar Library Bulletin*, vol. 77. Available online at https://www.blavatskyarchives.com/McDavid_Reading_the_book_of_knowledge_latest.pdf . Retrieved March 1, 2022.

Reigle, David, & Nancy Reigle (1999). *Blavatsky's secret books: Twenty years' research = Gsan bai rgyud sid*. San Diego: Wizards Bookshelf.

Theosophy Wiki (2021). *Senzar*. <https://theosophy.wiki/en/Senzar> . Retrieved March 1, 2022.

Wikipedia (2022). *Senzar language*. https://en.wikipedia.org/wiki/Senzar_language . Retrieved March 1, 2022.

Theosophy Wiki (2021) and Wikipedia (2022) give an accessible overview for those unfamiliar with the subject. John Algeo's works provide a comprehensive analysis belonging to a (late) Professor of English at the University of Georgia and a long-time Theosophist (Algeo was a Vice President of the Theosophical Society Adyar and a national president of the Theosophical Society America). All of David and Nancy Reigles' writings deserve close attention of serious students of Senzar and Theosophy in general; almost all of them are freely available at their website, <http://easterntertradition.org/>.

The exact nature of Senzar is unknown, but J. Algeo (1988) convincingly argues that it "is not a spoken language, nor a system of writing that represents such a language, but is 'purely pictorial and symbolical'" (p. 21).

I was able to find in H.P.Blavatsky's writings only three instances of Senzar:

"**Amida**' is the Senzar form of 'Ādi.'" (*The Secret Doctrine*, vol. 3, Section XLVIII).

"**Ah-hi** (Senzar), **Ahi** (Sk.), or Serpents. Dhyan Chohans. 'Wise Serpents' or Dragons of Wisdom." (*The Theosophical Glossary*.)

"**Mu** (Senzar). The mystic word (or rather a portion of it) in Northern Buddhism. It means the 'destruction of temptation' during the course of Yoga practice." (*The Theosophical Glossary*.)

This, however, is not the whole story. In 1920s, an obscure spiritual teaching called Agni Yoga emerged (refer to https://en.wikipedia.org/wiki/Agni_Yoga for more detail). It has been publicized by Helena and Nicholas Roerichs who claimed direct contact with Morya and other Theosophical Mahatmas. They were receiving messages from their instructors over the course of 34 years and published selections from them in the form of 14 books. This book series is called *Agni Yoga* or informally the *Teaching of Living Ethics*. All these materials, plus important *Letters of Helena Roerich* and more, are freely available in multiple languages on the Agni Yoga Society website, <https://www.agniyoga.org/>. Helena Roerich did not include in the Agni Yoga books any substantial information on Senzar; the only hint of Senzar occurs in the preface to the book *Agni Yoga* (the title of this particular book is the same as the series title):

"Sanskrit and Senzar lend a special flavor to the exposition and do not always find their equivalent in other languages. Nevertheless, the meaning of the expressions is preserved exactly." (https://agniyoga.org/ay_en/Agni-Yoga.php)

Helena Roerich's published letters contain a brief description of Senzar that is consistent with John Algeo's exposition and also includes a previously unknown Senzar term (imperil):

"Imperil is the designation given by the Great Teachers to the poison of irritability, however in the Eastern tongues there is an entirely different word for this poison. The sacred Senzar language consists of the best definitives, adopted from all existing languages. Many words with a Latin root are used in this language. Thus, imperil has a definite Latin Root. There are some words which have no link with any language known to us. Often a single word expresses a complex idea or action."
(https://agniyoga.org/ay_en/Letters-of-Helena-Roerich-II.php)

Helena Roerich's original notebooks (daily records of her communication with the Mahatmas) contain much material not included in the published books, but they were kept secret until the early 2000s when many of them (those owned by the Nicholas Roerich Museum in New York) have been published in Russia. They are now being translated into the English by White Mountain Education Association:

Rerikh, Elena Ivanovna (2007-2013). *Records of the Teaching of Living Ethics*, vol. 1-18. [Russian.]
ru.theopedia.org/main/Подготовка_электронной_версии_«Записей_Учения_Живой_Этики» . Retrieved March 1, 2022.

Roerich, Helena. *Helena Roerich's Notebooks*. <https://wmea-world.org/Helena-Roerich/notebooks/> . Retrieved March 1, 2022.

As it turns out, the original notebooks contain many Senzar terms with the explanation of their meaning. These entries are gathered together in the following chapter.

Senzar Words in Helena Roerich's Letters and Notebooks

The list below includes four Senzar terms mentioned in the previous chapter and all occurrences of Senzar words found in the following sources:

Roerich, Helena (1954). *Letters of Helena Roerich*. Volume I: 1929-1935.
https://agniyoga.org/ay_en/Letters-of-Helena-Roerich-I.php . Retrieved March 1, 2022.

Roerich, Helena (1967). *Letters of Helena Roerich*. Volume II: 1935-1939.
https://agniyoga.org/ay_en/Letters-of-Helena-Roerich-II.php . Retrieved March 1, 2022.

Rerikh, Elena Ivanovna (2007-2013). *Records of the Teaching of Living Ethics*, vol. 1-18.
[Russian.]
ru.theopedia.org/main/Подготовка_электронной_версии_«Записей_Учения_Живой_Этики» . Retrieved March 1, 2022.

Records entries are referenced by date received. Senzar words are bolded. The words occurring in *Records* in Cyrillic script have been romanized using the BGN/PCGN system (https://en.wikipedia.org/wiki/BGN/PCGN_romanization_of_Russian). The only essential deviations from the BGN/PCGN are occasional use of '**h**' instead of '**kh**' for Cyrillic 'х' and '**j**' instead of '**dzh**' for Cyrillic 'дж'. If a word occurs in Latin script, it is noted and the word's original spelling has been used. Pronunciation of Senzar words should be Latin style (e.g., 'pionega' is to be pronounced pih-on-eg-ah rather than pi-on-eg-ah). My notes are enclosed in square brackets.

Adamantia – Our blessing. Have a good way! (31 Oct. 1928).

Adytha – The name of the coming Origin (24 Aug. 1924).

Aguan – Equilibrium (17 April 1929).

Aguon – The same [whatever it means] (5 May 1929).

Ah-hi - Ahi (Sanskrit), or Serpents. Dhyan Chohans. 'Wise Serpents' or Dragons of Wisdom. (*The Theosophical Glossary*.)

Alanum – The gift of a pure heart (8 July 1928).

Amida - Ādi (Sanskrit), or first, beginning, primeval. (*The Secret Doctrine*, vol. 3, Section XLVIII.)

Amul'-Amol' – The book entitled *The Prophet's Journey* (5 May 1929).

Amuru – Complete application (18 July 1928).

Anasuya – After (5 May 1929). This term appears in Latin script.

Ankarabava – Perfecting (4 Jan. 1929).

Anupadaka – The light of the spirit (5 Oct. 1930).

Arifurga – Turmoil (22 May 1938).

Aul' – "The power of the grain, which forms powerful deposits in the swelling of the grain. Even those who are near the grain receive healing" (23 March 1929).

Avakara – The one who possesses fiery aspiration (20 Dec. 1926).

Avelaham – A prophet who forgets himself or herself (31 Jan. 1929).

Avena – A healing grass (28 Dec. 1924).

Azul - The doctrine of renunciation of desires (6 July 1928). This term appears in Latin script.

Bhavoy – Anti-fatigue remedy - cedar resin and eucalyptus (9 Feb. 1929).

Bènegoniya – Healthy kind (8 July 1928).

Bhavipa – Assimilation of the good (15 Nov. 1928). This term appears in Latin script.

Bhutria - Happiness of the victim (1 Aug. 1932).

Bihava – Tense thought (7 Feb. 1928).

Bonameri – Commensurability (20 July 1927).

Chahoka – Four Chahokas are "The Four Streams of Perfection. The first is the ability to accept a gift. The second is to get rid of the personality. Third, show courage being aware of all the dangers. The fourth is to force the enemies to work for the Good" (8 May 1929).

Chaihonga – Resourcefulness (20 April 1929).

Chaitoriya - The power of consciousness (28 Jan. 1929).

Chitusyaniya - The teaching of compassion (1 Oct 1921).

Deohalon – Medical ether for inhalation from naphtha fumes (6 Nov. 1928). This term appears in Latin script.

Deseremiya – Division of the world (1 Aug. 1932).

Diktil' - Asthma cure - peppermint and eucalyptus oil (6 Feb. 1929).

Dinaiura – [Meaning not explained] (19 Dec. 1926).

Dinamuru – "The same as **amuru**, but based on the elements. In other words, the readiness to take on the onslaught of the elements" (28 Jan. 1929).

Diskau – Disk drive. " Each striving of a yogi is saturated with a valuable composition of energies, let's call this association a disk of strivings. Precisely, like a luminous disk, the aspirations of the yogi ascend" (17 April 1928).

Dokiud - Location of Mahatmas and their disciples in the Subtle World (*Letters of Helena Roerich*).

Dragina (the stress is on the first syllable) – Probably means either *the rhythm of the fire* (i.e., cosmic psychic energy) or *the rhythm of the protective (psychic) net*. The *Records* has: Helena Roerich asked: "Is not the rhythm of the fire the rhythm of the protective net? ... Dragina?" – Mahatma's answer: "Yes." (20 and 21 Oct. 1928). This term appears in Latin script.

Dzapamazo - Medicine for lubricating the muscles for a better release of psychic energy (6 Nov. 1928). This term appears in Latin script.

Ėbruro - The doctrine of the decomposition of worthless particles (15 Jan. 1933).

Ėkzeklerna – [A whole sentence]: No loss is possible (13 July 1927).

Ėkzelerna damis - [Meaning not explained] (20 July 1927).

Ėlum – Shield (4 Nov. 1928).

Ėraket – Delusion (11 Oct. 1928).

Ėrakum – Past evolution. Helena Roerich asked: "Hearing this word, I first understood it as the birth of a new fire." Mahatma's answer: "That's right, when the old ends, the new is born. You have to get used to the sound of dual meaning, one is esoteric, the other is exoteric" (24 July 1927).

Ėrosma – The faculty of straight-knowledge (21 June 1929). This term appears in Latin script.

Ėstimahu – Dignity (9 Feb. 1929).

Evtsekleus – The indivisible (20 Sept 1926).

Feolin – A drug for old age made from **avena** (28 Dec. 1924).

Ferelokam - The place where interplanetary sounds are heard (26 Jan. 1928).

Floga - Self-inflicted punishment (12 Dec. 1928).

Gamut - Whirlwind of Yoga (17 April 1928).

Gamuda – The existing (9 Dec. 1928).

Gotarva – A woman who has chosen the path of the Buddha (1 Jan. 1929).

Iamagama – Companionship (20 Oct. 1930).

Imperil - The poison of irritability (*Letters of Helena Roerich*, vol. II).

Inoyadi - Those who look at other people's gardens, forgetting their own (10 Jan. 1929).

Iodhi - The power of praise (13 Jan. 1929).

Ipomobit – The sign of the love of spirit (17 March 1929).

Irgun – The one who has lost one's seed of spirit (26 July 1936).

Ishul – The name of color between chestnut and sapphire (7 Feb. 1929).

Isiroosia - Understanding the signs of fire (12 Nov. 1928). This term appears in Latin script.

Ivasta – Stand firm (28 Jan. 1929). This term appears in Latin script.

Jada – Reciprocity (4 Dec. 1932). This term appears in Latin script.

Jara – Old age (28 Dec. 1924).

Jarfon - Sounding light (3 Nov. 1928). This term appears in Latin script.

Jarguna – Pleasure (12 Jan. 1925). This term appears in Latin script.

Jurgandas – Natural communion (22 Jan. 1933).

Kagan – A law with the distribution of time (6 Nov. 1928).

Kalagiya – A beautiful (female) guide (27 July 1925). A heroic deed (10 July 1928).

Kali... [transcribed incompletely] – Grief over the world (26 April 1936).

Katalissa – Fall into motionlessness (12 Nov. 1928). This term appears in Latin script.

Kator - Thoroughly proven (19 Nov. 1928).

Katorhum – The power of spirit (2 Oct. 1930).

Keisar – Holder (5 Sept. 1927).

Khal. [transcribed incompletely] – Courage (22 Jan. 1926).

Khoteheu – Leadership, management (5 Oct. 1930).

Khrizomanos – "Our cure for cancer" (14 March 1937).

Kimusha – The Torah (20 April 1929).

Kira – A sanctuary (24 Oct. 1930).

Kiratoriya - The power of perseverance (28 Jan. 1929).

Koluziya – The one who gives one's soul in an act of aspiration (1 Dec. 1927).

Konshegat – The sound of an inaudible voice (21 Feb. 1929).

Konterome - Service to the Supreme (6 June 1931).

Koranda – Consolation (5 April 1936).

Kryuota - From the rough crowd (17 Jan. 1926).

Kubaka – Betrayal (16 March 1932).

Kvales – A foundation (6 Feb. 1929). This term appears in Latin script.

Lamata – The teacher of life (23 Apr. 1928). This term appears in Latin script.

Langachariya – Verbal teaching (3 Nov. 1928).

Leokrina -Intelligent collaboration (20 July 1927).

Lezetek – Irrevocability (8 Sept. 1925; 12 July 1927).

Ligindus – A remedy for consumption; consists of a resin, some lithium water, and valerian (2 April 1929).

Liknodiya – House of arts in the subtle world (3 March 1921).

Lit... [transcribed incompletely] - Stone tenacity. "Only by stony perseverance can you achieve" (4 Jan. 1928).

Lokon - Appeasement (20 July 1928).

Magitora - Assimilation of nature magic (i.e., magic dealing with natural forces) (26 Feb. 1933).

Maksiniy – The highest one (20 Sept. 1926).

Mal...u [transcribed incompletely] - Direct aspiration of the spirit at long distances (4 Dec. 1925).

Malaktu – In one's waking hours (21 Sept. 1926).

Manehu - The growth of consciousness (1 Feb. 1928).

Mathu – The power of the Supreme Mind (31 Oct. 1929).

Mekera – A title that describes someone's status (10 June 1925).

Merhisol – Environment (24 Oct. 1930).

Messina – "The promised - the City of Knowledge" (2 March 1928).

Monaku – A term that characterizes the complexity of concepts (5 Aug. 1928).

Morimer – Waiting (5 Feb. 1933).

Mormongol - Path through the gorges (16 Oct. 1932). This term appears in Latin script.

Mu – "The 'destruction of temptation' during the course of Yoga practice." (*The Theosophical Glossary*.)

Naemior Pralage – Out of custom (31 Jan. 1937). This term appears in Latin script.

Namateu – Opposition to evil (5 Aug. 1928).

Nati primati - Application of the formula invoking psychic energy (6 Nov. 1928). This term appears in Latin script.

Nedopaki - Bewilderment in the face of the [spiritualistic?] phenomena (8 May 1929).

Nipa – Stone's quality (9 Feb. 1929). This term appears in Latin script.

Noriamia – A location in the subtle world (18 March 1921).

Nornat – A cognitive state that requires peace (16 Sept. 1927).

Nozeada – A planet undergoing a fiery process (11 April 1929).

Ol'tram – Refusal to harm (11 April 1929).

Olum – The one who is a pommel (22 Jan. 1933).

Orisvati – An Egyptian mystery (10 June 1925).

Orovani – The one (female) who separates the threads - the quality of the spirit (3 Dec. 1925).

Ossadomonia – Cowardice (8 Nov. 1927). This term appears in Latin script.

Otatara – A flower (23 Aug. 1929).

Otovilakh – The one knowledgeable of the Truth (28 May 1933).

Ovalis – Accumulation (18 Nov. 1928). This term appears in Latin script.

Oyagabad – A living house (8 July 1928).

Padim – Ambassador (26 Feb. 1933).

Paron – An old item no longer needed for living (8 May 1929).

Pediopa – 52 elements, or seven origins (12 Nov. 1928). This term appears in Latin script.

Peku – "Technical abbreviation of the name of one of Our dungeons – Pera" (24 April 1924).

Pelagiya – Not tired by the elements (11 Oct. 1928).

Perependus - Substance against absolute darkness (30 July 1927).

Petradamus – Ancestor (17 July 1928).

Pionega – Initiator (female) (27 Nov. 1927).

Predisrura - Drawing from spatial thought (12 Feb. 1929). This term appears in Latin script.

Prokezis – Shudder (18 June 1933). This term appears in Latin script.

Radhana – Vigilance (14 May 1929).

Recombar – Recorded (?) (4 Dec. 1932). This term appears in Latin script.

Riavalti – "People most envy the knowledge of fire" (?) (12 Nov. 1928). This term appears in Latin script.

Rokhim – Cancer treatment in which consciousness transfers the supply of psychic energy to the affected area (12 March 1929).

Rumkhai – Being insulated from the low realm (21 Feb. 1929).

Santa Asmosa - Temple where there is a manuscript of legends about the Stone (the wandering stone—lapis exilis; refer to https://agniyoga.org/ay_en/Agni-Yoga-Glossary.php for more on the Stone) (20 Sept. 1927).

Sathehu – Teacher of the knowledge of life (28 and 30 Jan. 1928).

Shakila - Ray of the center of the Bell (Brahmarandra-chakra on the top of the head) which intensifies clairvoyance (27 Oct. 1934).

Sinfei - Connecting the elements through fire (2 March 1929).

Sirguna – Joylessness (12 Jan. 1925). This term appears in Latin script.

Slagbrantu – The ability to correlate external features with causes (3 Nov. 1938).

Sojoya – Persuasive (4 Nov. 1928).

Sokrovati - Connection with fire (22 Oct. 1930).

Speramos – Hope (19 Aug. 1933).

Stridentius – Poisoning of the respiratory organs (21 Feb. 1937).

Stromochil - Remedy for weakness (2 March 1928).

Tamarudiya - Taking on someone else's responsibility (27 July 1927).

Tamasser - Strong by earth (or the Earth?) (27 Nov. 1927).

Tamin - Quite right, in the sense of an oath (15 Jan. 1933).

Tamir – A mountain by which a prophesied City of Knowledge will be located (6 Sept. 1928).

Ternesh-Ternesum - Turnover from the forces of the visible world to the invisible world (5 May 1929).

Teruziya - Treasure of the heart (31 Jan. 1931).

Tottenpa - Train of thought involved in the mysteries (27 June 1929). This term appears in Latin script.

Tsum.ts. [transcribed incompletely] – Steadfastness of the spirit (29 Nov. 1925).

Tubapacca – Those leaving Earth for Venus (20 March 1929). This term appears in Latin script.

Tunegla – Tamer of the wild ones (13 Jan. 1929).

Ul'ti Fratergap – The last one who was biased against the Brotherhood of Mahatmas and their disciples (25 Aug. 1927).

Urlogiya - A location in the subtle world (18 March 1921).

Uromaniya - Luminous solemnity (21 July 1932).

Ussila – Daughter (18 Nov. 1928). This term appears in Latin script.

Utaraka – The one (female) who has found (16 Aug. 1927).

Vami asperagami – Those who explore the space (22 Oct. 1927). This term appears in Latin script.

Varvatam – Savagery (4 Jan. 1929). This term appears in Latin script.

Vergonu – Encirclement by enemies (16 Oct. 1932). This term appears in Latin script.

Vitae fornicum – [Meaning not explained] (19 Dec. 1926). This term appears in Latin script.

Yagmanti – The one who is standing at the crossroads (6 Feb. 1929).

Yoga Peragana - Yoga of life transformation (23 Feb. 1928). This term appears in Latin script.

Yutsaki – Mongols (1 Dec. 1925).

Yuzymari – Steadfastness (12 July 1927).

Zahotr – Success (14 Jan. 1926).

Zhnatsika – Treatment by keeping in darkness to give the heart rest (22 Oct. 1927).

Zrina – Urgency (8 Sept. 1926).

Conclusion

J. Algeo considered three possibilities for Senzar:

1. a spoken language,
2. a system of writing that represents such a language,
3. a purely pictorial and symbolical language,

and has firmly chosen the third option:

"Although Blavatsky sometimes refers to it [Senzar] as "speech," the Mystery language is not normal spoken language, but is instead a kind of "pictorial and symbolical" communication." (Algeo (1988), p. 28)

This conclusion is to be revised on the strength of ample evidence provided in the previous chapter. There is no doubt that the Stanzas of Dzyan in Blavatsky's *The Secret Doctrine* use pictographs and geometrical figures, but Senzar *does* appear in the previous chapter as a normal spoken language close to Sanskrit and Latin. According to Helena Roerich,

"The sacred Senzar language consists of the best definitives, adopted from all existing languages. Many words with a Latin root are used in this language. Thus, imperil has a definite Latin root. There are some words which have no link with any language known to us. Often a single word expresses a complex idea or action." (*Letters of Helena Roerich*, vol. II)

Essentially it means that Senzar, while retaining part of its nature as a live spoken language, is really a somewhat artificial hybrid language. Such mixing up different languages is not something of the ordinary. It is well known that, in an informal setting, multilingual speakers often use words and phrases from a foreign language if they feel that they are a better match for what they want to communicate:

"Loanwords are words adopted by the speakers of one language from a different language (the source language). A loanword can also be called a borrowing. The abstract noun borrowing refers to the process of speakers adopting words from a source language into their native language. "Loan" and "borrowing" are of course metaphors, because there is no literal lending process. There is no transfer from one language to another, and no "returning" words to the source language. The words simply come to be used by a speech community that speaks a different language from the one these words originated in." (<https://www.ruf.rice.edu/~kemmer/Words04/structure/borrowed.html>)

J. Algeo also is not right in downplaying the role of Senzar as a writing system. Here is a quotation from a Blavatsky's letter to A.P. Sinnett that suggests that Blavatsky studied Senzar as a regular written language and was learning to translate Senzar phrases into English (this quotation has apparently been overlooked by Algeo as it does not occur in his *Senzar*):

"I went to bed and I had the most extraordinary vision... Then, in my dream still... I was standing before Mah. K.H. near the old building taken down he was looking at, and as Master was not at home, I took to him a few sentences I was studying in Senzar in his sister's room and asked him to tell me if I translated them correctly — and gave him a slip of paper with these sentences written in English. He took and read them and correcting the interpretation read them over." (*The Mahatma Letters to A.P. Sinnett*, <https://www.theosociety.org/pasadena/mahatma/ml-140.htm>)

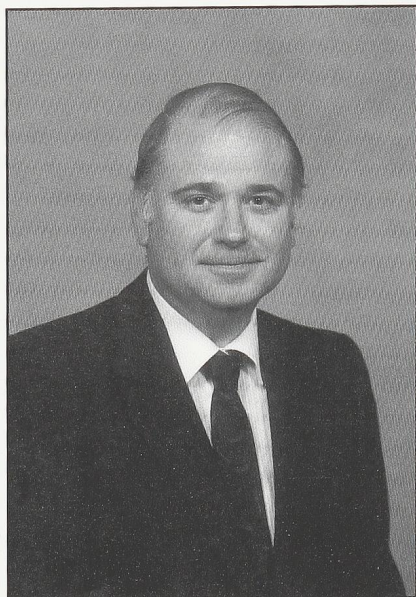
My own conclusion is that Senzar is a heterogeneous linguistic system that is used to communicate concrete or abstract meaning or transmit psychic energy in several different ways - via spoken or written words, ideographs, and drawings.

Gematria, Senzar, and the Book of Dzyan

by Doss McDavid

***The Quest* (Theosophical Society in America's magazine), vol. 86, no. 9, September 1998, p. 4-12**

Note: This important article has been appended to this e-book since it is not available online.



Gematria, Senzar, and the Book of Dzyan

Doss McDavid

Several ancient languages, such as Greek and Hebrew, used letters of the alphabet also to represent numbers (Menninger). For example, the Greek letter theta, Θ , represents the number "9" as well as the sound we spell *th*. This kind of double-purpose alphabet makes possible a form of writing in which hidden meanings are encoded by means of the numerical correspondences of the various letters. Adding the numerical values of the letters composing a word or phrase results in a number representing that word or phrase. Words or phrases having equal numerical values are supposed to have related meanings (Blavatsky, *Glossary* 127). This tradition, known as gematria, is found in many writings of the ancient world.

Gematria is one of the traditional subjects treated in the Kabbalah, the esoteric tradition within Judaism. Treatises on this subject can be found in Kabbalistic writings dating from the Middle Ages, and its traditional use in Biblical exegesis is recognized by Hebrew scholars. Related techniques also included in the "practical Kabbalah" are notaricon (forming words from the initial letters of phrases and vice versa) and temurah (unveiling hidden meanings by systematic permutation of letters within words and phrases).

Gematria was also used extensively in the Greek New Testament scriptures (Bond and Lea,

Lea and Bond). However, a fully developed Greek tradition of gematria long preceded its use in the Christian scriptures. The origin of this tradition has not been established. Although the Greeks were an Indo-European people akin to the Persians and the Indians, the alphabet used to write Greek is clearly related to Semitic alphabets such as the Phoenician and Hebrew (Menninger).

Because of the common system of symbols used to write both words and numbers, gematria pervaded the Greek consciousness in a way that is difficult for us to imagine today. Pythagoras is reported to have commented upon its use, saying that he who devised the names of things was not only the most intelligent but the oldest of wise men (Fideler 73).

The old form of the Greek alphabet (given below with the corresponding Roman letters) apparently contained twenty-seven letters which were used to represent the numbers in the following way:

| | | |
|---|---|---|
| A | a | 1 |
| B | b | 2 |
| Γ | g | 3 |
| Δ | d | 4 |
| E | e | 5 |
| | | 6 |

| | | |
|---|----|-----|
| Z | z | 7 |
| H | ē | 8 |
| Θ | th | 9 |
| | | |
| I | i | 10 |
| K | k | 20 |
| Λ | l | 30 |
| M | m | 40 |
| N | n | 50 |
| Ξ | x | 60 |
| O | o | 70 |
| Π | p | 80 |
| | | 90 |
| | | |
| P | r | 100 |
| Σ | s | 200 |
| T | t | 300 |
| Υ | u | 400 |
| Φ | ph | 500 |
| X | ch | 600 |
| Ψ | ps | 700 |
| Ω | ō | 800 |
| | | 900 |

The letters *wau* or *digamma*, *san*, and *qoppa* (omitted in the list above) have not been part of the Greek alphabet for thousands of years but were used to represent the numbers 6, 90, and 900 (Gelb 177). They are relics of a forgotten past, preserved only in their numerical value. Greek had an “h” sound, which appears in some of the transliterations below, but no letter for it; instead, the “h” or “rough breathing” was indicated by an apostrophe and so is not represented in the alphabet.

With the preceding as background we can now look at several examples of Greek gematria. ΘΕΟΣ *theos* (all capital letters are used for words to be interpreted numerically and italics for a transliteration into Roman letters) is a word generally translated simply as “God.” Using the established correspondences for each of its component letters, this word has a numerical value of $9 + 5 + 70 + 200 = 284$. This word shares that numerical value with words meaning “good” and “holy”:

| | |
|--------------------|-------------------|
| “good” | “holy” |
| <i>agathos</i> | <i>agios</i> |
| ΑΓΑΘΟΣ | ΑΓΙΟΣ |
| $1+3+1+9+70+200 =$ | $1+3+10+70+200 =$ |
| 284 | |

The fact that these three words have the same numerical value might readily be dismissed as a

coincidence, but the philosophy underlying gematria takes it as an indication that the concepts are related and to a certain extent interchangeable. Another example is the numerical equivalence of “number,” “mathematics,” and “law,” all of which share the numerical value 430:

| | | |
|-----------------|--------------------|--------------|
| “number” | “mathematics” | “law” |
| <i>arithmos</i> | <i>mathēmatika</i> | <i>nomos</i> |
| ΑΡΙΘΜΟΣ | ΜΑΘΗΜΑΤΙΚΑ | ΝΟΜΟΣ |
| 430 | 430 | 430 |

This numerological interpretation of words and phrases seems strange to us today, but it was an integral part of the way in which languages were used in the ancient world (Fideler 26–7). This is nowhere better seen than in the number corresponding to the Greek word for “language” or “tongue”: *glossa* or ΓΛΩΣΣΑ. Our word *glossary* comes from this stem. Assigning numerical equivalents to each letter and adding them gives $3 + 30 + 800 + 200 + 200 + 1 = 1234$, an unusual number suggesting by its very digits the numerical cipher we are considering.

The Greek system of gematria was known as *isopsēphia* (Opsopaus, “Notes”) or *isopsēphos* (Godwin), a noun and adjective respectively meaning literally “equal pebbles” and apparently referring to the use of piles of small stones to keep track of the count for votes or, in this case, the values of the letters. Extending the same kind of computation from individual words to groups, the following example shows how the number code can be used with a combination of words:

| | | |
|-------------------|---------------|--------------|
| “gematria” | “language” | “key” |
| <i>isopsēphia</i> | <i>glossa</i> | <i>kleis</i> |
| ΙΣΟΨΗΦΙΑ | ΓΛΩΣΣΑ | ΚΛΕΙΣ |
| 1499 | = 1234 | + 265 |

The sum of the word-values on the right side of the equation is equal to the value of the single word on the left side.

We need to remember that ancient peoples had a completely different view of letters and numbers from the practical, utilitarian way they are employed in the modern world. For the ancients, languages and number systems were the results of divine revelation. They were a gift delivered to mankind by a god or the gods, and many cultures had a complete esoteric tradition surrounding the meaning and interpretation of letters and numbers. Egyptian traditions associated writing with the God Thoth, who was the

patron and embodiment of esoteric wisdom. The Sanskrit alphabet, called *Devanagari*, was also supposed to have a divine origin and to be the “language of the gods” delivered as a sacred gift to mankind. The Hebrew alphabet likewise had a divine origin, and the mythology associated with its various letters can be read in the *Sepher Yetzirah* (Kaplan).

Perhaps we may say, with H. P. Blavatsky and other esoteric authorities, that the ancient languages carry within themselves the imprint of a primordial divine language, which was the progenitor of all the later human tongues. Tradition relates that this language was delivered to humanity in the oldest days of the human race and that it was amplified once more in the heartland of central Asia by Divine Teachers who gave the earliest scriptures to the present humanity. From there it spread throughout the ancient world along with the wisdom permitting its interpretation.

The last flowering of the esoteric tradition before it went underground with the rise of Christianity took place in Alexandria in Egypt. There Greek was a common language uniting Christians, Jews, Hermeticists, Neoplatonists, and disciples of the various mystery cults (Fideler 5).

The writings of H. P. Blavatsky and her co-workers in the Theosophical Society specifically referred to the ancient systems of numerical symbolism such as gematria and isopsephia. Having stated her case that there was in antiquity a universal knowledge hidden from the profane and accessible only to the initiated, HPB wrote, “One of the keys to this Universal Knowledge is a pure geometrical and numerical system, the alphabet of every great nation having a numerical value for every letter” (*Collected Writings* 14:181). She also refers to “the esoteric cipher of antiquity—the secret meaning of the numerals, a common property at one time of all nations” (*Collected Writings* 8:210).

Alexander Wilder, one of HPB’s trusted friends who helped with the writing of portions of *Isis Unveiled*, referred to the tradition of gematria in relation to the names of various ancient divinities:

The names of these different divinities seem often to have been invented with little or no regard to their etymological meaning, but chiefly on account of this or another mystical significance attached to the numerical value of the letters in their orthography.

Blavatsky quoted this statement of Wilder’s approvingly and added her own comment: “This numerical value is one of the branches of the ‘mystery language’ or the ancient sacerdotal language” (*Collected Writings* 11:273). As examples of the phenomenon mentioned by Wilder, we may list a number of “god names” with their numerical values:

| | | |
|-------------|----------|---------|
| Mithras | Meithras | Abraxas |
| ΜΙΘΡΑΣ | ΜΕΙΘΡΑΣ | ΑΒΡΑΞΑΣ |
| 360 | 365 | 365 |
| | | |
| “The Thoth” | “Jesus” | |
| ho Thōth | Iēsous | |
| Ο ΘΘΘ | ΙΗΣΟΥΣ | |
| 888 | 888 | |

Mithras is a well-known Persian deity whose cult became important in the Mediterranean world. Like other solar deities, his number is 360, reminiscent of the 360 degrees in a complete circle and of the number of days in the year according to some old counts. Sometimes, however, an E was added to the spelling of his name in order to bring the number count up to 365, representing more accurately the number of days in a year. Abraxas was a Gnostic god, the number of whose name was also 365. Thoth, the Egyptian God who was supposed to have been responsible for the gift of writing, had a letter-count of 888, which is also the number corresponding to the name Jesus. (The definite article in Greek changes form according to the gender of the noun it modifies, being variously *ho*, *hē*, or *to*.)

T. Subba Row, another pupil of HPB’s teacher, wrote an article for the *Theosophist* entitled “The Twelve Signs of the Zodiac,” in which he includes the technique of numerical exegesis in a list of hints for students wishing to discover the secret meaning of Sanskrit words and phrases used in the scriptures (4):

1. Find out the synonyms of the word used which have other meanings.
2. Find out the numerical value of the letters composing the word according to the methods of the ancient Tantric works.
3. Examine the ancient myths or allegories, if there are any, which have any special connection with the word in question.
4. Permute the different syllables composing the word and examine the new combinations that will thus be formed and their meanings.

J. Ralston Skinner, author of *The Source of Measures*, corresponded with HPB during the writing of *The Secret Doctrine*. One of the topics addressed in their correspondence was the “numerical cipher of the ancients,” which Skinner had, in part, rediscovered. Writing to Skinner, HPB complimented his discoveries and told him that he would never have been successful in the work he had accomplished without the unseen guidance and help of the Masters. She did, however, take issue with Skinner’s ideas about the preeminence of the Hebrew language and insisted that the inhabitants of ancient India had a fully developed numerical system for sacerdotal purposes thousands of years before the development of Hebrew (Blavatsky, letter to J. R. Skinner). *The Source of Measures*, as well as a still unpublished manuscript sent by Skinner to HPB during this period, is quoted extensively in *The Secret Doctrine*.

S. L. MacGregor-Mathers was an early Theosophist who was one of the prime movers in the formation of the Hermetic Order of the Golden Dawn. HPB respected his knowledge although she did not share his enthusiasm for ceremonial magic. In *The Secret Doctrine*, she frequently quotes from his book *The Kabbalah Unveiled*, in whose introduction Mathers wrote extensively about gematria and related Kabbalistic techniques.

Although gematria does not receive much attention from present-day Theosophists, for HPB, Wilder, Subba Row, Skinner, and Mathers it was a matter of importance. In the writings of all those authors, it is not uncommon to find the narrative broken by a numerical dissection of some word or phrase. Today, we have a tendency to skip over those discussions without comment.

In her writings, Blavatsky described a hieroglyphic language she called *Senzar*. That is her usual spelling although she gave alternative forms such as *Zenzar*, *Zendzar*, and *Sansar*. She called it the “Language of the Sun” (*Isis* 1:440) and asserted that it was the hieroglyphic key to all the ancient mysteries. In *The Theosophical Glossary* (295), it is defined as “the mystic name for the secret sacerdotal language or the ‘Mystery Speech’ of the initiated Adepts all over the world.” Many outsiders have scoffed at the concept, and many Theosophists have speculated about exactly what the *Senzar* language might be. It has been hypothesized (Algeo) that rather than a spoken or written language it is a language

of symbols such as the circles and triangles discussed in HPB’s great work, *The Secret Doctrine*. Knowing that the system of interpretation by numbers called gematria is found within scriptural traditions such as the Kabbalah, it seems reasonable to ask if this number language might be related to or possibly identical with *Senzar*.

To examine this possibility, we will begin by looking at the word *Senzar* itself as if it were a Greek word. Given the Indo-European origin of the Greeks this is not really far-fetched. Transliterating the English letters into Greek gives ΣΕΝΖΑΡ. Assigning the traditional number equivalents to those letters yields $200 + 5 + 50 + 7 + 1 + 100 = 363$. A little digging gives rise to some surprising numerical relationships in which the value 363 of the word *Senzar* seems to fit in quite naturally. The following equation jumps out dramatically:

| | | | | | |
|---------------|---|-----|---|-----|-----------------|
| | | | | | “numbers” |
| <i>Senzar</i> | | | | | <i>arithmoi</i> |
| ΣΕΝΖΑΡ | | | | | ΑΡΙΘΜΟΙ |
| 363 | = | 240 | + | 123 | |

The Greek word for “numbers” is ΑΡΙΘΜΟΙ *arithmoi* (240), and the word for “letters” is ΓΡΑΜΜΑΤΑ *grammata* (486). The arithmetic mean or average of these two values is the number of *Senzar*: $(240 + 486) \div 2 = 363$, suggesting that *Senzar* or any other combination adding up to 363 would be a pretty good name for something that is a kind of hybrid between letters and numbers. Not only is 363 the mean or average in this case, but the residual of each of the two values (the displacement from the mean) is 123, a number composed of ascending digits, which like 1234 (the gematria value of “language” or “tongue”) seems a transparent hint. Thus:

| | | | | | |
|-----------|---|-----|---|-----|----------|
| “letters” | | | | | “Senzar” |
| ΓΡΑΜΜΑΤΑ | | | | | ΣΕΝΖΑΡ |
| 486 | = | 363 | + | 123 | |
| “numbers” | | | | | “Senzar” |
| ΑΡΙΘΜΟΙ | | | | | ΣΕΝΖΑΡ |
| 240 | = | 363 | - | 123 | |

These relationships, of course, may come about by chance, but we must couple the probability of this occurrence with the probabilities simultaneously associated with additional examples. Consider the following:

| | | "idea" | "word" | "numbers" |
|--------|---|--------|--------|-----------|
| Senzar | | idea | lexē | arithmoi |
| ΣENZAP | | ΙΔΕΑ | ΛΕΞΗ | ΑΡΙΘΜΟΙ |
| 363 | = | 20 | + 103 | + 240 |

Here we have a numerical equivalence that seems consistent with the meanings of the words. An idea in the mind becomes a word when it is expressed verbally. When it is clothed with numbers (the characters of the alphabet) it becomes a written "Senzar" word.

Whether a result of synchronicity or conscious design, complex patterns of Greek number-words can be used to teach philosophical lessons. These patterns make sense in verbal form and, at the same time, are mathematically correct "equations" which remind us of HPB's statement that "the numerical language of the Kabbalistic works teaches universal truths—and not any one religion in particular" (*Collected Writings* 14:169).

An example may be given based on a theme from *The Secret Doctrine*. Chaos was, in early Greek philosophy, the original undifferentiated principle from which all things proceeded. According to the cosmology of *The Secret Doctrine*, when universal manifestation begins, the undifferentiated principle is said to divide into objectivity (Primordial Substance) and subjectivity (Divine Thought or the Logos), united by the "Light of the Logos." Oddly enough, when these ideas are expressed in common Greek words, the numbers add up:

| | | | | |
|---------|---|---------------------|-------|---------|
| "Chaos" | | "Primordial Matter" | | |
| chaos | | hulē | | |
| ΧΑΟΣ | | ΥΛΗ | | |
| 871 | = | 438 | + | |
| | | | | |
| | | "The Bright Light" | | "Logos" |
| | | hē | aiglē | logos |
| | | Η | ΑΙΓΛΗ | ΛΟΓΟΣ |
| | | 8 | + 52 | + 373 |

True to the philosophic teaching, the number 60, the number for Η ΑΙΓΛΗ, hē aiglē "The Bright Light," is also the value for ΕΝΑΔ, enad "Unity."

The exploration of examples such as these, which may be multiplied almost ad infinitum, leads to the following hypotheses:

1. Senzar writing is (at least in part) a form of number-writing or gematria.

2. Numerical "sentences" embodying the laws of cosmic and human origins are symbolically contained in a mystical "book" which may or may not have a counterpart in the material world.
3. This "book" is "read" by meditation on word symbols and numerical patterns.
4. This "book" forms the basis of the Book of Dzyan described in *The Secret Doctrine*.

In order to examine these possibilities, let us review briefly what HPB says about the origin of the Book of Dzyan. She says that it constitutes the first book of commentaries on the secret books of Kiu-Ti (*Collected Writings* 14:422). The latter were compiled on the basis of an "old book" first mentioned in *Isis Unveiled* (1:1):

There exists somewhere in this wide world an old book—so very old that our modern antiquarians might ponder over its pages an indefinite time, and still not quite agree as to the nature of the fabric upon which it is written.

In *The Secret Doctrine* (1:xliv) Blavatsky quotes *Isis* and expands somewhat upon the description of the "old book":

The "very old Book" is the original work from which the many volumes of Kiu-ti were compiled. Not only this latter and the Siphrah Dzeniouta but even the Sepher Jezirah, the work attributed by the Hebrew Kabbalists to the patriarch Abraham, the book of Shuking, China's primitive Bible, the sacred volumes of the Egyptian Thoth-Hermes, the Puranas in India, and the Chaldean Book of Numbers and the Pentateuch itself, are all derived from that one small parent volume.

She continues by describing the origin of the "old book" and the language in which it was written:

Tradition says that it [the "very old book"] was taken down in Senzar, the secret sacerdotal tongue, from the words of the Divine Beings, who dictated it to the sons of Light, in Central Asia, at the very beginning of the 5th (our) race; for there was a time when its language (the Sen-zar) was known to the Initiates of every nation, when the forefathers of the Toltec understood it as easily as the inhabitants of the lost Atlantis, who inherited it, in their turn, from the sages of the 3rd race, the Manushis, who learnt it direct from the Devas of the 2nd and 1st Races.

It must be obvious from this description that the "old book" is a very unusual one, to say the

least. Although the description seems to imply the existence of an actual written document of some kind, it has much in common with stories of allegorical books depicted in various mystical traditions. The “Miraculous Volume” of the Gelugpa adepts is one example. The story of this volume is given by Janice Willis in her biographical work *Enlightened Beings* (161):

The giving over of the Miraculous Volume marks the “seal” of transmission and attests to the perfected realization of a disciple. As might be expected, the Miraculous Volume is not an ordinary book. According to Gelugpa tradition, it is quite invisible and of the nature of light. There is a humorous story told how the First Panchen, Losang Chokyi Gyeltsin, kept an “empty” space on his bookshelves. When it was asked why he did this, one of the Panchen’s disciples replied, “That is where the Miraculous Volume is kept.”

L. C. de St. Martin, the “Unknown Philosopher,” referred to an allegorical “Book of Man” in the following passage from *Of Errors and of the Truth* (cited by Waite 153–8):

The inexpressible advantages enjoyed by man in his first estate were attached to the possession and comprehension of a book without price which was included among the gifts of his birthright. While this book consists of only ten leaves, it comprises all illuminations and all sciences, past, present, and to come.

Once again we have an example of a “book” which is not really a book. The subsequent description makes it clear that the Unknown Philosopher is describing the properties of the ten digits. Besides the “Book of Man,” St. Martin also spoke of a “Book of Nature.” It is interesting to note that “man” (ΑΝΘΡΩΠΟΣ *anthrōpos*), “nature” (ΦΥΣΙΣ *phusis*), and “revelation” (ΑΠΟΚΑΛΥΨΗ *apokalupsē*) share the number 1310.

We may conjecture that the entire description of the “old book” on which the Stanzas of Dzyan are based is an allegorical allusion to a process of meditation. “Reading the book of Dzyan” may simply refer to a process by which the imagination of the student, guided by intuition, taps into a source of truly ancient wisdom that is within and at the same time is objectively present in the structure of the ancient languages.

We may ask ourselves how this system arose and how it got to Greece. To answer the first question, it is tempting to fall back on the traditional belief that numbers, letters, and language

were really and truly given to early humanity as a sort of primordial revelation. The second question was treated in some detail by HPB or one of the other chelas in an article entitled “Was Writing Known before Panini?” in the *Theosophist* (*Collected Writings* 5:294–310). The author of this article asserts that writing was brought to Greece from India by Orpheus (306):

A secret language, common to all schools of occult science, once prevailed throughout the world. Hence — Orpheus learnt “letters” in the course of his initiation. . . . according to Herodotus he brought the art of writing from India.

Looking to India for something approximating the systems of gematria and isopsephia, we find there a “Vedic number code” known as *katapayadi*. This system takes its name from four Sanskrit letters: *ka*, *ta*, *pa*, and *ya*. Each of those letters is assigned the number 1. The other nine digits are assigned to various other consonants of the Sanskrit alphabet, the vowels playing no part in the numeration. This system is in itself very interesting. In *Vedic Mathematics* (360–1) a Sanskrit passage is cited which, depending on its reading, is any of the following:

1. a hymn to the Lord Sri Krishna
2. a hymn in praise of the Lord Sri Sankara
3. an evaluation of $\pi \div 10$ to 32 decimal places using the katapayadi system: .31415926535897932384626433832792

It is difficult to find, however, a relationship between the katapayadi system and other systems of gematria and isopsephia. Because of the difference in the assignment of numbers, the practice of inserting numbers syllable by syllable in the various decimal places rather than by addition, and the fact that the vowels are omitted, the range of numbers corresponding to various words is in most cases so different from those obtained with the other systems that it is difficult to compare them.

Equally frustrating is the attempt to find direct correlations between traditional Hebrew gematria and Greek isopsephia. The omission of vowels in Hebrew writing along with the divergence of the number correspondences after the Hebrew letter *pe* and the Greek letter *pi* (both = 80) disturbs the commonality one would hope to find.

One possible resolution of this difficulty involves substituting the letters of the Greek alpha-

bet which are the nearest relatives (phonetically or historically) of the letters and sounds in Hebrew and Sanskrit words and then carrying out the customary addition using the Greek calculation table. Applied to the Hebrew, this approach is easy to rationalize since these alphabets are clearly related (Opsopaus, "Genetic Correspondences"):

| Number | Greek | Hebrew | Roman |
|--------|--------------|--------|------------|
| 1 | alpha | aleph | A |
| 2 | beta | beth | B |
| 3 | gamma | gimel | G |
| 4 | delta | daleth | D |
| 5 | epsilon | he | E |
| 6 | wau | vau | F, V, W |
| 7 | zeta | zain | Z |
| 8 | eta | heth | H |
| 9 | theta | teth | |
| 10 | iota | yod | I, J |
| 20 | kappa | koph | K |
| 30 | lambda | lamed | L |
| 40 | mu | mem | M |
| 50 | nu | nun | N |
| 60 | xi | samekh | X |
| 70 | omicron | ayin | O |
| 80 | pi | pe | P |
| — | — | tzadhi | |
| 90 | qoppa | qoph | Q |
| 100 | rho | resh | R |
| 200 | sigma | sin | S |
| 300 | tau | tau | T |
| 400 | upsilon | | U, V, W, Y |
| 500 | phi | | |
| 600 | chi | | |
| 700 | psi | | |
| 800 | omega | | O |
| 900 | sampi or san | | |

The case of Sanskrit is less straightforward as its alphabet is more complex. However, the history of the Sanskrit alphabet in the introduction to Monier-Williams's *Sanskrit-English Dictionary* (xi–xxxii) gives at least a partial justification for such a procedure. The interested reader is referred to this introduction, in which the connection between the devanagari letters of Sanskrit and the Phoenician alphabet (a close relative of the Greek and Hebrew alphabets) is discussed. In the following examples, Sanskrit words have been written with Latin letters using Monier-Williams's spelling, and then the "genetic" letter correspondences applied.

The most difficult thing is to find the right assignment for letters that have changed in their

pronunciation over the years and for sounds that exist in one language but not in another. An example of the first problem is the Greek letter *eta* (H). This letter developed from the same origin as the Hebrew letter *heth* and the Latin *H*. Although the Greek letter represents a vowel sound something like that in our word *ate*, in related Semitic alphabets it represents a sound like that of the *ch* in the Scots word *loch*, an aspirated sound somewhat like a forcefully pronounced *h*. It therefore seems appropriate to use this letter and its numerical value "8" to represent the *h* in Sanskrit words such as *brahma* or *sankhya*.

The results are somewhat surprising. We find, for example, that SANSAR, another spelling of *Senzar* which HPB calls "ancient Sanskrit" comes out as 552. So does VARNA, the Sanskrit word for "letter" and PRATIKAM, a word meaning "symbol." DEVANAGARI, the alphabet used for writing Sanskrit, has a numerical value of 575, which is also the value of "seed letter" (BIJA VARNA).

If it seems strange that "letters" in Sanskrit (VARNANI = 612) should have a value equal to that of "writing" in Greek (ΓΡΑΦΗ *graphē* = 612), it is equally strange that "first words" in Sanskrit (ADIPADANI = 161) should be numerically equivalent to "instruction" (ΟΜΙΛΙΑ *homilia* = 161) in Greek. It is even stranger that "Senzar God Language" in Sanskrit (SENZAR DEVA VANI = 1234) gives the same ascending series of digits as the Greek "language" (ΓΛΩΣΣΑ = 1234). The correlations go on and on. Is it chance, synchronicity, or a pattern laid out at the dawn of civilization by the Powers responsible for guiding the evolution of the world? If it is the last, it is easy to see what HPB may have had in mind when she wrote (*Secret Doctrine* 1:310):

All the ancient records were written in a language which was universal and known to all nations alike in days of old, but which is now intelligible only to the few. Like the Arabic figures which are plain to a man of whatever nation, or like the English word *and*, which becomes *et* for the Frenchman, *und* for the German, and so on, yet which may be expressed for all civilized nations in the simple sign &—so all the words of that mystery language signified the same thing to each man of whatever nationality.

If this approach is correct, then it should be possible to discover in Hebrew and Sanskrit words, as we did in the Greek ones, philosophical

lessons and the story of creation. And so we can. The Kabbalists have been doing it for centuries with the Hebrew words. With the Sanskrit words we just have to get used to a new vocabulary.

In this way it is possible to read the Stanzas of Dzyan on a numerical basis in which patterns of numbers parallel patterns of meaning in the text. Here is a simple example. We begin with the Unknown Deity called simply in the Eastern doctrine "That" (TAT = 601). TAT contains "darkness" (TAMAS = 542) and "space" (GAGANA = 59), which total 601. Darkness radiates "light" (PRABHA = 192) and becomes "Cosmic Mind" (MAHAT = 350), which together with "space" (GAGANA) also total 601. Now we have "bright space son of dark space." In a formula:

$$\begin{array}{rcl}
 \begin{array}{c} \text{"That"} \\ \text{TAT} \\ 601 \end{array} & & = 601 \\
 \\
 \begin{array}{rcl} \text{"space"} & & \text{"darkness"} \\ \text{GAGANA} & & \text{TAMAS} \\ 59 & + & 542 \end{array} & & = 601 \\
 \\
 \begin{array}{rcl} \text{"space"} & \text{"light"} & \text{"Cosmic Mind"} \\ \text{GAGANA} & \text{PRABHA} & \text{MAHAT} \\ 59 & + 192 & + 350 \end{array} & & = 601
 \end{array}$$

The three final terms more or less correspond to the three Greek words (ΥΑΗ, Η ΑΙΓΛΗ, ΛΟΓΟΣ) derived earlier from "Chaos." As before with the Greek examples, the "language" is Senzar, but now we must discover its meaning in another dialect, so to speak. This dialect is the secret language of ancient India, the progenitor of the Greek and Hebrew systems with which we are more familiar. HPB (*Collected Writings* 5:62) quotes a letter received by T. Subba Row from one of the Sankaracharyas of India:

If the manuscript... is written in Senzar Brahma Bhasha, it can only be read or understood by initiated Brahmanas.

If the initiated Brahmins had a form of writing (lipi) which was identified with the Senzar language, it is then not surprising that

$$\begin{array}{rcl}
 \begin{array}{c} \text{"Senzar"} \\ \text{SENZAR} \\ 363 \end{array} & & \begin{array}{c} \text{"Brahmanical"} \\ \text{BRAHMANIKA} \\ 233 \end{array} & & \begin{array}{c} \text{"writing"} \\ \text{LIPI} \\ 130 \end{array} \\
 363 & = & 233 & + & 130
 \end{array}$$

or, since the Initiates were referred to as serpents or Nagas, that

$$\begin{array}{rcl}
 \begin{array}{c} \text{"Senzar"} \\ \text{ZENZAR} \\ 170 \end{array} & & \begin{array}{c} \text{"serpent"} \\ \text{NAGA} \\ 55 \end{array} & & \begin{array}{c} \text{"writing"} \\ \text{LEKHANA} \\ 115 \end{array} \\
 170 & = & 55 & + & 115
 \end{array}$$

HPB (*Collected Writings* 4:518) identified Senzar, under its variant spellings *Zendzar* and *Zenzar*, as

the sacerdotal language in use among the initiates in archaic India. Found now in several undecipherable inscriptions, it is still used and studied unto this day in the secret communities of the Eastern adepts, and called by them—according to the locality—*Zend-zar* and *Brahma* or *Deva Bhasha*.

The evidence cited above builds a solid circumstantial case for a truly pervasive "mystery language" hiding right under our noses. The argument may be simply stated:

1. Ancient alphabets contain a correspondence between letters and numerical values.
2. Esoteric traditions had a "sacred vocabulary" consisting of key words such as "light," "life," and "love" with their corresponding numerical equivalents.
3. Philosophic concepts embodied in combinations of key words have parallel mathematical relationships which demonstrate a precise structure, order, and pattern.
4. These relationships represent a language which can be understood and deciphered even today.
5. The mystery language is very extensive and permeates the mysteries of Eastern esotericism, Platonism, Hermeticism, Gnosticism, Sufism, Freemasonry, Rosicrucianism, and Theosophy.
6. The "Stanzas of Dzyan" were not invented by HPB but were transcribed painstakingly from the sacred language and explained, in the light of the esoteric teachings, for readers conversant with nineteenth century science, philosophy, and comparative religion.

H. P. Blavatsky once wrote (*Collected Writings* 8:180):

There was a universal mystery-language, in which all the World Scriptures were written, from Vedas to Revelation, from the Book of the Dead to the Acts. One of the keys, at any rate, the numerical and geometric key to the mystery speech is now rescued; an ancient language, truly, which up to this time remained hidden but the evidences of which abundantly

exist, as may be proven by undeniable mathematical demonstrations.

This statement appears to be *literally* true. We will conclude with two final examples from both the East and West:

| | | | | |
|---------------|-------------|-----------------|------------|---------|
| “secret” | “knowledge” | | | |
| GUPTA | VIDYA | | | |
| 784 | + | 815 | = | |
| “mathematics” | “Senzar” | “god” | “language” | |
| GANITA | SENZAR | DEVA | VANI | |
| 365 | + | (363 | + | 410 |
| | | | + | 461 |
| | | | | = 1234) |
| “Revelation” | “Senzar” | “hieroglyphics” | | |
| apokalupsis | Senzar | hierogluphika | | |
| ΑΠΟΚΑΛΥΨΙΣ | ΣΕΝΖΑΡ | ΙΕΡΟΓΛΥΦΙΚΑ | | |
| 1512 | = | 363 | + | 1149 |

The writer can only hope that readers will take up the quest and learn to “read” for themselves. As it is written in *Light on the Path* (23):

There is another way of reading, which is, indeed, the only one of any use with many authors. It is reading not between the lines, but within the words. In fact, it is deciphering a profound cipher. All alchemical works are written in the cipher of which I speak; it has been used by the great philosophers and poets of all time. It is used systematically by the Adepts in life and knowledge who, seemingly giving out their deepest wisdom, hide in the very words which frame it its actual mystery. They cannot do more. There is a law of Nature which insists that a man shall read these mysteries for himself. By no other method can he obtain them. A man who desires to live must eat his food himself; this is the simple law of nature—which applies also to the higher life. ■

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